

Prabuddha Bharata

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GLIMPSES

A certain man had the peculiar power of grunting exactly like a pig, so much so that whenever he grunted where pigs were grazing they would all turn round to see if any new member had come into their fold. This man's fame spread abroad, and he began a tour to obtain money by means of his art. Wherever he went he erected a pandal, and issued tickets for admission, all of which got exhausted very soon, such was the eagerness of people to hear him grunt. While he was thus making money in a village a sage happened to pass by with his disciples, and it struck him that he could teach a good lesson to them through this incident. Accordingly he ordered a small pandal to be erected, and advertised that even better grunting would be heard here than in the other pandal, and that free of cost. The people were naturally very eager to hear it, and they visited it. The sage brought a real pig before them, and squeezing it a little, made it grunt. Really the grunt was much better than the man's, but the people exclaimed, 'Pooh, is this all? We hear this every day, but what is there in it? It is nothing wonderful,' and went away. The sage said, 'Here is a splendid lesson for us. We seldom care for reality, but always go in for imitation.' That is why even this world exists, which is a mere imitation a reflection

in the distorting mirror of Mâyâ, of the great Atman. No external help is required to see the Self, but very few care for it, and, even if you eagerly advertise it, none will go to you except those who love truth for truth's sake. Reflect on this.

—Max Müller.

As a husbandman throws away the husks, after thrashing out the corn, so does also an intelligent person give up the study of books after he has attained knowledge from them.

—Uttara Gita.

ACCORDINGLY, O priests, as respects all form whatsoever, past, future, or present, be it subjective or existing outside, gross or subtle, mean or exalted, far or near, the correct view in the light of the highest knowledge is as follows: This is not mine; This am I not; I am not the ego.

—Buddha (*Maha Vagga*.)

GOD grant that you may so conquer your temptations by the power of God that they may not leave you as you were, but fill you with the consciousness of God, with the consciousness of yourself, and with deep sympathy with your brothers!

—Phillips Brooks.

SRI RAMAKRISHNA'S TEACHINGS

ADVICE TO THE WORLDLY-MINDED--VII

THE world and God, how is it possible to harmonise both? Look at the carpenter's wife, how diversely busy she is! With one hand she is stirring the *churha* (flattened rice) in the mortar of a *dhenki* (a wooden husking and rice flattening machine), with the other hand she is holding the child to her breast and suckling it, and at the same time bargaining with a purchaser about the *churha*. Thus though manifold are her occupations, her mind is fixed on the one idea that the pestle of the *dhenki* may not fall on her hand and bruise it. Be in the world, but always remember Him, and never go astray from His path.

Q. WHAT state of mind being attained to, the worldly-minded may get salvation?

A. If by the grace of God the quick spirit of renunciation comes to one, then one can get rid of the attachment to lust and wealth and then only is one free from all worldly bondages.

KNOW for certain that the world is God's and not mine; I am his servant only, come to carry out His will.

Q. WHAT is the state of a man who is in the world and yet free from its attachments?

A. He is like a lotus leaf in the water or a mud-fish in the mud. The water wetteth not a lotus-leaf, and the mud staineth not the glossy skin of the fish.

THE worldly man is like the alligator. As the body of the alligator is insusceptible of the strokes of any weapon, and it cannot be put to death except by striking at the belly, so how-

muchsoever good advice you may give him or howmuchsoever self-disgust you may arouse in him he shall never realise his situation fully unless you can wean him from the objects of his desire and attachment.

As a little boy or a girl can have no idea of conjugal affection, even so a worldly man cannot at all comprehend the ecstasy of Divine communion.

Q. Is this world unreal?

A. IT is unreal so long as you do not know God. For you do not see Him (in everything) but fasten yourself to the world with the tie of "me and mine". Being thus deluded by ignorance you become attached to the sense objects and go deeper and deeper into the abyss of *maya*. *Maya* makes men so utterly blind that they cannot get out of *Samsara* even when the way lies straight open. You yourself know how unreal the *Samsara* is. Think a little of the very house that we are in. How many men were born and died in it! Things of the world appear before us at one moment, and vanish away the next. Those whom you know to be your 'own,' will cease to exist to you the moment you close your eyes in death. How strong is the hold of attachment upon a worldly man! There is none in the family who requires his attention, yet for the sake of a grandson he cannot go to Benares (to practise devotion). "What will become of my *Haru*," is the one thought that keeps him bound to the world. In a *ghuni* (a trap for catching fish) the way out is always open, yet the fish do not get out of it. The caterpillar shuts itself up in its own saliva and perishes. Such *Samsara* is undoubtedly unreal, evanescent.

THE MUSIC OF THE UNSEEN

There's not the smallest orb which thou beholdest
 But in his motion like an angel sings,
 Still quiring to the young-eyed cherubin.
 Such harmony is in immortal souls :
 But, whilst this muddy vesture of decay
 Doth grossly close it in, we cannot hear it.

Shakespeare.

It is a well-known fact in Physical Science, as well as in Occultism, that the aggregate sound of Nature—such as is heard in the roar of great rivers, the noise produced by the waving tops of trees in larger forests, or that of a city heard at a distance—is a definite single tone of quite an appreciable pitch. This is shown by physicists and musicians.—*The Voice of the Silence.*

Vibrations of the air, acting upon the ear, represent the spiritual side of the universe, and can be resolved into music.—*Mrs. Arthur Smith.*

IN India,—the inculcation of religious beliefs, and preaching of doctrines are not functions practised in the Hindu temples : the priests are only custodians of sacred things, of symbols and idols. They show how the gods are to be worshipped, but it is not their office to impart theological doctrine, or even, to exhort to religious duty.

Now, in the West, quite another method is followed. The cathedrals and churches are buildings, in which persons assemble for the worship of God; sermons, prayers, and psalms, being recognised essential parts of the services held therein. The principal church in a diocese is called a cathedral : it has its appointed choir of singers, styled choristers, consisting of men and boys, who sing psalms and hymns : instrumental music is performed by a musician on a great organ, at the commencement and termination of the services. Stained glass in the windows of cathedrals is largely used, giving a dim, religious light. It may be, that the monks, to whom the cathedrals formerly belonged, were acquainted with the art of chromatics,

or the science of colours, whose soothing effects were conducive to the quieting of nerves, the stilling of the inconstant mind, and promoting concentration to such good purpose that worshippers were oblivious of their surroundings, and became immersed in deep meditation.

These brief introductory remarks will serve to show to the Indian reader, the mode of worship pursued in European churches, and explain the circumstances under which the following happy experience came to me. Some years ago, I was seated, one memorable day, in a retired corner of a grand old cathedral, under the subdued light of a beautiful stained glass window, representing Saint Cecilia, the famous musical saint and patroness of the art. I gradually lapsed into a tranquil state, but faintly hearing the eloquent discourse, which was being delivered by an eminent divine, from the Biblical text—“The spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might.” Addressing the vast congregation, with the greatest earnestness, he emphatically pronounced that

inspiration was not a thing of the past—that *now*, if man would resign his petty purposes and thoughts, the Perfect Will would enter his purified heart, and deify his whole existence, making him one with the Divine Life. He quoted those exquisitely promissory sayings, brought to us from the East—"Ask, and it shall be given you: seek, and ye shall find: knock, and it shall be opened unto you;"—"Empty thyself, and I will fill thee." These gracious words soothed my mind, and very calm did I become, my environment being entirely free from restlessness or distraction. The earthly light was fading in the west, and when the hand of a master-player gently touched the keys of the powerful organ, and the white-robed choir raised their voices in the anthem,—"He that hath ears to hear, let him hear;"—the fettering consciousness of outward limitations fell away, and my soul seemed freed from the bondage of sense. The angelic harmonies of the spheres floated around me, and dulcet melodies were wafted everywhere, while the tuneful alternations and varieties of sweet sounds, succeeding each other in tender strains, combined to lull my spirit into a heavenly repose. The veil was lifted, and there flowed through my spiritual vision, a glorious illumined consciousness, which filled and overflowed me. I know not how long I was thus gladdened and enraptured by the peaceful vibrations of the celestial spheres, but often and often do I feel spiritually refreshed, when I recall the divine light and holy influences which remained with me long after that beauteous glimpse into the Unseen: the music again echoes in my heart, the

remembrance of which, to this day, mitigates for me the discords and inharmonies, which are inseparable from earth-life. The light then revealed to me, I now give out to those who have "ears to hear." Why cannot we realize in our lives some of those best and highest aspirations which are inspired by the notes vibrant within us?—We *can* do so—for may not *the world* be likened to a musical instrument, and *we*, to the performers who have to learn our lesson, by acquiring the knowledge necessary to use its keys in harmonious combination, acting together to a common end, agreeing in action and feeling: living in peace and friendship, making one harmonious family? In music, discord is not harmony, yet all the notes that go to make the discord, are the identical notes that may produce the harmony! Does not the universe resemble a symphony—a perfectly elaborated harmony of tones, consisting of contrasted, yet inwardly related movements, succeeding each other, as the quick, slow, and playful? Unity in variety! But so related together as to form a complete whole, having the oneness of Eternal thought, which to the true player, is at once joyful to the ear, and characteristic in expression.

To a greater and greater extent must every heart tend to vibrate in closer sympathy with the joys and sorrows of all that live and breathe, for is it not undoubtedly proved, that if we break but one key of our instrument, the jarring sensation will affect all the keys, so intimately are they linked together. We must strive to expedite that time, when the One Self only is recognised,

thereby identifying ourselves with that all-consciousness, the true Being. Fellow-pilgrims, awake now! Rise up, be strong and falter not! Let us take another step forward, and pledge ourselves to follow the inner call that bids us march on confidently and hopefully, attuned to the true note of that stirring processional song, "heralding the better day," so well sung by the American Quaker poet and

seer:

"So shall our voice
Of sovereign choice
Swell the deep bass of duty done,
And strike the key
Of time to be,
When God and men shall speak as
one."

ADVAITIN.

MISSIONARIES IN CONFERENCE

(Concluded from page 169)

IT was quite befitting to the higher aspirations of the Congress to have an Indian day. The Boston Globe of April 26th says:—

That the liberal congress of religion is all that its name implies, was exemplified by the fact that to-day's session was largely given up to the exploitation of Hindu doctrines by dark-hued representatives of mystical India.

The presence of these gentlemen in the pulpit of the First church gave a very picturesque touch to the proceedings of the congress.

Dr L. G. Janes presided and the Rev. Samuel M. Crothers D. D., was the first speaker, some of whose very suggestive thoughts on "Religious History in the Making" we have quoted above.

We cull the following from the Boston Evening Transcript and the Boston Globe of the 26th April:—

"Following Dr. Crothers, Swami Abhedananda of India, who for some years has been trying in this country to give Hinduism its right interpretation, spoke on "Religious Ideas of the Hindus." He protested in the main against the wrong conceptions of Hinduism that are current in America. Thrusting to one side the non-essentials of religion he showed clearly where Christianity and the religion of the Orient clasped hands. He spoke strongly against the

Western idea that in India they worship idols. These idols, he explained, were symbols only, such as the cross and the halo are in Christianity; they stand for certain abstract truths, as the material embodiment of ideals. The Hindus lived religion, ate religion and drank religion. Art, polities and society were all based on religion. It was not a thing apart; it was their whole existence. Swami Abhedananda's address met with unusual applause."

"Since the parliament of religion was held," said he, "the Christian world has realized that the Hindus are not idolatrous worshipers, but that they have a real religion. India has produced a nation of philosophers and is the very mother of religion.

"The religion of the Hindus is not Hinduism or Brahminism. It has no particular name. It is the eternal religion, and it was not built around any particular person, such as was Christianity or Mohammadism. It does not even depend upon any particular books.

"The religion of the Hindus may be called the science of the soul. It is like any other science, and is the concrete result of the experiences of many leaders of religious thought. It does not deal with dogmas or creeds, but with the development and welfare of the human soul.

"According to the Hindu religion that which is not philosophical or scientific cannot be religious. The Hindus were the original discoverers of the doctrine of evolution, and they believe that each individ-

nal soul creates its own destiny and is free to do whatever it desires.

"We are the creators of our own fate. The centers of all forces lie within us. According to the Hindu belief, this world was not created in any particular period. They also believe that the soul was not created at any particular time, but is beginningless and endless.

"Our present is the resultant of our past, and our future will be the resultant of our present. The Hindus do not believe that God punishes the wicked or rewards the virtuous. We reward or punish ourselves.

"The Hindus never worshipped idols at any time. What are called idols are simply symbols of certain abstract truths—the means to an end. Or they are merely images representing people who once existed in the flesh and for whom the Hindus have great reverence.

"Equally untrue is the statement that the Hindus have no ethics or morality. As a matter of fact their religion is based entirely upon ethics and morality. They believe that no man or woman who is immoral or unethical can become spiritual.

"The statement that the Hindus believe that women have no souls is another untruth. How could this be when they believe that the nature of the soul is sexless?"

"Rev. Bipin Chandra Pal, minister of the Brahmo Somaj, Calcutta, who has frequently been heard in this country, and whose efforts to reconcile the tenets of the Eastern and Western faiths have been at once scholarly and successful, followed with a paper on 'Christianity and Hinduism Compared.'"

"He wore his picturesque Indian headdress, and when under full steam spoke with a rapidity that well nigh equalled that of the lamented Phillips Brooks." "He exalted the high type and purposes of the Hindu religion, referred to the various interpretations of which Christianity is susceptible, and said that there is one Christ who is a myth and a mystery, another who is a man of men, and yet another whom he would in all reverence designate as a Hindu of the Hindus.

"In the distraction and despair of Christendom today," said the speaker, "the supreme demand is for a distinct articulation of the highest truths and the sweetest music of Christian dogma."

We cannot better end this brief survey of the activities of the Ecumenical Conference and the Congress of Religion than in the following words of "the Sun":—

"Of course, if such a view should prevail, Christian

missionary enterprise for proselytising peoples of other religions, after the fashion now celebrated by the Missionary Conference, would cease forthwith. The whole motive of these missions proceeds from the conviction that only through Christianity is eternal salvation possible for men and that all peoples believing in other religions are "bewitched" and deprived of "the lamp of life." So far from admitting, with Dr. Newton and the Boston Liberal Congress of Religion, that "essential Christianity" is essential Judaism, essential Hindooism," this Conference holds that they are in essential opposition, and that there is only one religion by which men can be saved—the religion of Christ, and moreover, the only Christianity regarded and proclaimed by the New York Conference as genuine is Protestant Christianity. Not reason but the Bible is made supreme. * * * *

"These are two radically conflicting views, and knowledge that there is such conflict in Christendom, already acquired by many of the people of other religions, will spread rapidly among them. They will learn that the Boston Congress of Religion, so far from undertaking to convert to Christianity representatives of the religions of India, for instance, welcomed them as brethren of "the one spiritual religion of humanity," differing in the manner of its expression, but the same essentially. They will find that even in the Missionary Conference in New York the supreme authority of the Bible was inferentially questioned, as they question it, even by a Methodist Missionary Bishop to India, and that at Boston a minister of another orthodox Christian Church commended to them the teachings of Jesus only as they satisfy their reason as human rather than Divine utterances.

"What, then, will be the outlook for the missionaries of the old school of Christianity when they get back to their mission fields?"

Although India is known to be a nation of intellectuals yet.....often we send out men who have not received any philosophical training..... These men expound Christianity in such a crude manner that the natives who are very subtle of argument, at once perceive the utter childishness of it all.It would be imagined these missionaries would go amongst their hearers in a spirit of humility, and not of arrogance. Oh dear no! They go as Englishmen, as a conquering race and treat the Hindus as the vanquished foe.....When there are so many people to which it would be good to send missions, such as Central Africa, &c., does it not seem a pity to waste so much money to try to gain converts from a religion whose ethical teaching is much the same as our own?—*Mr. Noble, in the Church Gazette.*

A SHANTI ASHRAMA IN CALIFORNIA.

(Concluded.)

"SWAMI, always at our campfires we told ghost stories. Won't you please tell us an Indian spirit tale—have you ever seen a ghost yourself?" American audacity inquired of the sage.

And the weirdness of things came back, as the Swami said, with uttermost simplicity. "Yes, I think so, but it may have been hallucination. It was once in our monastery in India. I was walking down the hall with a friend and we met a stranger coming toward us, who turned off into an unused room. I followed him to tell him that there was nothing and no one there, but he had completely disappeared when I entered the room. My friend did not see him at all, and I afterward heard that a man of his description had killed himself in the house. Of course, as I said, it may have been hallucination, and it may not; there are such things."

"It is nothing but play of children, and ghosts are the spirits of those who have not sense to know they are dead," said the Swami, and, with a blessing toward east and west and north and south he betook himself to his tent for the night. Thirteen tents there are and a log cabin, and, with kindly courtesy, this nearest approach to a house was assigned to me.

Strange dreams were mine that night, of mahatmas, and sacred fires and wandering spirits, and in the morning, when the sun shone brightly through every crevice in the little cabin, I wakened with the sound as of a church organ in my ears, hardly knowing if I were not still sleeping. It was the Swami, chanting an early morning hymn to the sun and arousing the sleepers to Hindoo matins. Most of the disci-

ples were gathered about the ashes of last evening's fire when I came out into the wonderful dawn of the mountain morning. I joined them, and as I sat with the rest the Swami added one more to the little incense sticks set in the sand in front of each worshiper, and thirteen slender threads of perfumed, silvery smoke lost themselves in the blue of the early morning air. This, by the way, is the only approach to any ecclesiastical ritual or ceremony that I saw used among this people.

I closed my eyes with the rest, for the morning was one to be worshiped. For a time I was conscious of nothing but the liquid trill of a lark, the distant tinkle of cow bells, the busy tap of a woodpecker, the sharp bark of a coyote, the gentle songing of the cool wind, the delicate, poignant aroma of the smoking incense and the melodious intoning of the Sanscrit scriptures. But, in a while, with the unusual physical quietude, perhaps the regular conscious breathing, the varied poetry of the scene and something else—atmosphere or what you will—I became conscious of an unusual harmony within myself, as if I were an instrument in absolute tune with some eternal harmony, a sense of unusual well-being and tranquillity, which I have no words to express intelligibly. For how is the average American to understand the effect of an hour's conscious quiescence with the mind turned in upon itself in a rare introspection, and all amid such surroundings? It is open to experiment, however, and perhaps worth while.

After about an hour's silence, first one disciple, then another, left the circle and went about the daily round of common tasks. Until a few days ago all the water had to be fetched

four miles in barrels, but a good spring has lately been discovered within a quarter of a mile from camp.

Some went to the well for water, and I was wondering if the teacher, by some divine right, were considered exempt from the common task. But with the rest he took the buckets and shared in all the labors of the camp. The women were busied about the breakfast and soon set before the company, under the waving awning of the al-fresco dining-room, a smoking bowl of mush, good bread and butter and stewed fruits. Needless to say that the camp is vegetarian. The meal passed in pleasant talk of friends ; of Swami Vivekananda, founder of the movement in California, and now in Paris, with litt'e intermissions into the realms of philosophy.

"A man may become so pure that his purity is tangible, as it were. The body may become pure in an intensely physical sense, and it must emanate that purity wherever it goes."

"If you practise Yoga your perceptions will become so fine that you will see these Tannatras —the physical and mental atmosphere given off by every one as a flower throws out its scent.

"We are free and not free. Soul is free and body and mind are bound, whence comes the contradictory consciousness of coincident freedom and bondage. We must believe we are free ; yet every moment finds we are not free. If you say that the idea of freedom is a delusion, I will also say that the idea of bondage is a delusion, because both stand upon the same basis—consciousness. So says the Raja Yoga," and the Swami, at the head of the table in a seat of honor made of manzanita boughs, calmly quoted saying after saying from his scriptures.

"What wonderful memories you people have, Swami," said some one.

"Not so much now," he said, "but in time past, and with some even now, a book is read,

and, with one reading, remains in the memory."

"May I photograph you here?" I asked, after the pleasant meal had ended, and with permission of the company I "took" the arbor under the oak trees, with hills on every side of it, where the Brahmin and his disciples eat their simple fare. Not all eat together. Some few women have their little menage to themselves, and these are mostly women who have left all to follow the philosopher.

With evident relief the Swami rose after the operation, and, with his customary ejaculation, went after wood for the stove. After the dishes had been washed and teuts had been set in order, the indefatigable philosophers again set about their eternal task.

This time the "service" began with reading from the "Raja Yoga," and a book of Sanscrit quotations from the Vedas, the Hindoo Scriptures, read first in the indescribably musical original and then translated. Then came the discussion of the subjects and the Swami, with his bronze brow drawn into fine lines and with expressive gestures and simple words, explained away the subtle difficulties in the path of the disciples. The theory of creation, morality versus spirituality, the place and limits of nature, evolution, were among the small problems that went round. John Fiske was quoted, and Huxley, who said that "the cosmic process has no relation to moral ends." Fiske's rejoinder, "I feel like replying with the question, 'Does not the cosmic process exist purely for the sake of moral ends?'" was remembered, and then the Swami called the meeting to order with a command to remember again the Atman (soul) and meditation began.

This time I had to think of returning, for my time among the seekers after truth was almost gone, and I looked at them as one from the outside world must look. The gentle face of the teacher, calm, dark and strong against the blue sky ; the face of women, old and young, at first restless, then calm as that of

the Master himself ; the faces of men, with the same rapt expression and utter obliviousness of surroundings, their eyes closed, or opened, unseeing. There they stayed another hour. Four hours a day they think and pray.

I watched and wondered a while.

"Aum, Aum, Aum," the strange chant rose and fell in its half-barbaric but wholly musical intervals, reminding one of the Egyptian hymn to Ptha, in "Aida."

"Aum, Aum, Aum," there is some magic in the word, for I must needs join in or leave the circle. But time waits for no man, or woman either, and I noiselessly go back to my log-cabin.

"Aum, Aum, Aum," there in this Cali-

fornian valley the hymns of the oldest religion known to man are being chanted—a religion so old that all traditions of its origin are lost in the mists of antiquity.

"Aum, Aum, Aum," what of the country where the chant is daily sung, with its millions dying of starvation and its multitudes living in direst poverty ? Is there a connecting link between this religion, which teaches an absolute renunciation of all sense enjoyments, and the condition of the Hindoo masses ? And is the mountain dreamer perhaps right that the millennium is coming, the child of the union of Eastern idealism and Western thought ? Who knows ? I take my leave of these kindly people with the weird chant still ringing in my ears, "Aum, Aum, Aum."

LEAVES FROM THE GOSPEL OF SRI RAMAKRISHNA

(According to *M.*, a son of the Lord and servant)

(Continued from page 175)

Vijnan—how to attain it : the realization of Brahman, the Absolute.

SRI Ramakrishna :—Look here. Get to the other side of *Jnan* (knowledge) and *Ajnan* (ignorance). *Ajnan* is the knowledge of many things, the knowledge of variety without the knowledge of unity—knowledge of the one God. The egotism due to erudition proceeds from *Ajnan* (ignorance). The conviction that God exists in all objects—that there is a unity in variety—is called *Jnan*. Knowing Him intimately or the realization of God is called *Vijnan*.

Suppose your foot is pricked with a thorn. Well, you require a second thorn to take it out. When the first thorn is taken out you throw away both. So with a view to get rid

of the thorn of ignorance you bring in the thorn of knowledge. Then you throw away both ignorance and knowledge with a view to the complete realization of God. For God is above and beyond knowledge as well as ignorance.

Lakshman once said to his Divine Brother, "O Rama, is it not strange that a *jnani* (God-knowing man) like Vasistha Deva should have wept for the loss of his sons and would not be comforted ?"

Thereupon Rama said, "Good my brother, bear in mind that whoever possesses *Jnan* (knowledge of God*) must at the same time have *Ajnan* also. He is not in the nature

*Intellectual knowledge only is here meant, not spiritual realisation.—Ed.

of things, free from *Ajnan* (ignorance) as to God, for knowledge and ignorance in this case are as correlatives. For a knowledge of unity in the universe presupposes a concurrent knowledge of variety. One who feels the existence of *light* has also a feeling as to the existence of *darkness*.

God (Brahman) is above and beyond knowledge and ignorance—above and beyond sin and merit—above and beyond good works and bad works—above and beyond cleanliness and uncleanness as understood by the limited faculties of man.

With this Sri Ramakrishna repeated the following song of Ramaprasada :—

(The signs of God-vision.)

1. Come, Oh my mind, let us go out for a walk ; you will pick up four fruits at the foot of that *Kalpa* tree, my Mother Kali, the consort of Eternity.

2. You have two wives, *Pravritti* (which leads you to things of the world) and *Nivritti* (which leads you Godward away from the things of the world). Now when you go out for a walk take *Nivritti* along with you as your companion.

Nivritti has a son called Viveka (discrimination of the Real from the unreal). You may ask this young man any questions relating to God, the Absolute.

3. The offsprings of *Pravritti*, the first wife, you must try to bring to reason taking care always to be at a safe distance from them.

If they refuse to listen to reason, you should, Oh my mind, cause them to be drowned in the sea of Knowledge.

4. When shall you, Oh my mind, sleep in the shining chamber with *Suchi* (cleanliness) and *Asuchi* (uncleanliness)?

For as soon as these co-wives are made friends you will see my Mother of the dark blue colour (the Mother of the Universe).

5. Keep *Dharma* (good works) and *Adharma* (bad works), the two goats, fastened

carelessly to a post.

Then sacrifice them with the sword of *Jnan* and thus give liberation to them both.

6. Your father, Oh my mind, is Egotism and your mother is Ignorance (*Avidya*) both of whom you must send away.

If ever you feel drawn towards the pit of *Moha* (sense of 'mine' and 'thine',) then hold on to the prop of patience.

7. Prasad says, "Oh my mind, in this way you will be able to render account to the Destroyer (The Lord of Eternity).

In this way alone you will be entitled to be called my darling, my pet, the god of my father and a mind after my mind.

Brahman is above and beyond speech and mind.

Syam Basu :—Sir, may I ask what remains after you throw away both the thorns as you called them—knowledge and ignorance?

Sri Ramakrishna :—Well, what remains is the Absolute—called in the Vedas *Nitya-Suddha-Bodha-Rupam* (the Unchangeable, the Absolutely Pure, the Absolute Knowledge). But how shall I explain it to you? Suppose some body asks you, 'what is the taste of *ghee* (clarified butter) that you use as food?' Is it possible to make the matter perfectly clear to him? The utmost that you may say in reply to such a question is, 'the taste of *ghee* is precisely like the taste of *ghee*'. (laughter).

"A girl who was unmarried, once said to a friend of hers who was married, 'My friend, your husband is come; do tell me what sort of joy you feel whenever you meet him?' Thereupon the married girl said, 'My dear, you will know everything when you have got a husband of your own; how can I make it clear to you now?'

In the *Puranas*, we are told, that the Mother of the Universe incarnated Herself, as the daughter of Himalaya (the presiding God of the Himalayas). Just after she was

born, the King of Mountains (Giriraja) was blessed with the vision of the various manifestations of the Omnipotent Mother. At last said he, "Oh Mother! let me see Brahman about whom we hear so much in the Vedas". The Child Incarnate thereupon said, "Oh father! dost thou wish to see Brahman? Well, in that case you must live in the company of holy men—men who have given up the world for God. Then only can I fulfill the desire of your heart".

What is Brahman cannot be said by means of words. A person has well said, "All things with the sole exception of Brahman have become *Ucchistha* (like leavings of food)". The idea is, that the *Shastras*, even the *Vedas*, the *Puranas*, the *Tantras* having been read and recited with the aid of the tongue have got defiled like leavings of food. But there has been as yet in this world no created being who has been able to express by word of mouth the nature of Brahman, the Absolute. Thus Brahman is not *Ucchistha*, defiled by the mouth, so to speak.

There is joy unspeakable in the company of the Lord. Word of mouth cannot tell of it; he alone knows who has felt it.

Book learning and Egotism.

Addressing the Doctor, Sri Ramakrishna went on: Unless one gets rid of egotism, one cannot look for the wisdom of life.

"Then I shall be free

When 'I' shall cease to be".

'I' and 'mine' make up ignorance. 'Thou' and 'Thine' make up Knowledge. The true devotee says 'Lord, Thou art the only Active Agent; I am only a passive instrument in Thy hands. I act as I am made to act by Thee. Thine are all these riches, the house, the family—everything. Nothing is mine. I am only a servant. Mine is only to serve according to Thy bidding'.

Strange that conceit must have hold on those who have anything to do with books.

K—Tagore had a talk with me on God. He said to me, "Sir, I am quite aware of all that you say, I have read them in the books." Well, thereupon I said to him, "My dear sir, a person who has visited Delhi, does not make much of his travels and say 'I have been to Delhi', and brag of it. A Babu (a well-to-do and highly respectable gentleman) does not himself say, 'I am a Babu.'

Syam Basu:—Sir, K—Tagore has a great respect for you.

Sri Ramakrishna:—My dear sir, how shall I describe the vanity of a woman of the sweeper caste who was serving at the *Kali Buri* at *Dakshineswar*? She had a jewel or two on her person. This, I suppose, had filled her with vanity. So she once cried out at the sight of persons crossing her ways, 'I say get out of the way, you people.' (laughter).

Such was the sweeper woman. It is needless to speak of the vanity and the conceit of bigger people.

Sin and Man's Responsibility.

Syam Basu:—Sir, on the one hand, we are told that man is punished for his sins. On the other hand, we are also told, that God is the sole Actor, created beings being humble instruments in His hands. How shall I reconcile these two things?

Sri Ramakrishna:—To see how you reason like a 'Sonarbania' (a gold merchant) weighing matters with his delicate balance!

Vivekananda:—What he means to say is that the 'Sonarbania' has a calculating intellect and that you are talking like him.

Sri Ramakrishna:—I say, 'Podo,' eat these mangoes. What is the use of your counting how many hundreds of trees there are in the garden, how many thousands of branches, how many tens of millions of leaves, and so on? You are here to eat the mangoes. Do eat them and go away.

(To Syam Basu.) You have come into this world as a human being with a view to attain God by means of *Sadhan* (religious

works). Your duty is to try your best to acquire 'Bhakti' (love) for the lotus feet of the Lord. Why trouble yourself about this and hundred other matters? Would philosophical discussions make you wiser than before? Don't you see that four ounces of wine are quite capable of making you intoxicated.

That being so, it is no use your calculating how many maunds of liquor there are in the wine-vendor's shop.

Doctor :—Quite so, sir, what is more, the liquor in God's wine-shop is infinite. It can never be used up.

(*To be continued*)

WOMAN IN ANCIENT INDIA

(*Continued from page 159*)

THAT they were allowed to chant the sacred mantras and were entrusted with the keeping up and the rekindling of the sacred sacrificial fire can be gathered from the text of the Ashvalayan Grihya-sutras. At the time of marriage the priest utters the injunction laid down by the Shastras धर्मार्थेच कामेच नातिचरितत्वा तथैश्चम् 'This bride should not be left behind by you in the performances of acts for the purpose of obtaining virtue, wealth and desires'; and the bridegroom rejoins, नातिचराति, 'No, I would not go ahead of her.' These words abundantly prove that they had full right to perform acts for *dharma* and *kama*. This can be shown from the Sankhyan Sroutasutras, and the Grihya-sutras and commentary thereon.

In the Taittiriya Samhita of the Yajur-Veda there are mantras and prayers to be offered before the sacred fire specially meant for the use of women (Taittiriya Samhita I. 1. 10), as also the mantras of the Apastamba Grihya-sutras (3, 6, 8 ; 3, 6, 11 ; 3, 8, 10 ; 3, 9, 5-8) point out their right of repeating the mantras which they used as prayers for the attainment of superior wisdom and reason, skill in work, devotion to worship, cleverness in turning off evil from themselves, and

for becoming the queen of their husbands, gaining good children and wealth, and that they may worship the Aitya with the Vedamantras before meal, till such time as they did not become widows.

According to the Apastambadharmanasutras (II, 6, 18) there is no distinction of interest between husband and wife (16), all acts to be performed together since the time of marriage (17), so also in reaping the fruits of virtuous deeds, accepting things (19); if the husband lives in a distant country the wife can spend money in charity and daily duties and it is no wrong as spending what is not one's own [that is, theft] (30) &c., &c. The Ujvaladutta commentary on this says that it would have been theft if the property belonged only to the husband.

The Mantra Brahman part of the Samaveda (1, 4, 5) bears witness with what respect and kind and friendly feeling the newly married girl was held, as the following condensed translations from the Sayana-bhashya on some of the mantras would show. "Ye honoured lady, radiant (with purity), live a hundred years and living enjoy all the wealth which I have (6) Be ye my companion, ye girl full of all virtues, may I enjoy your friendship, may not other women impair the friend-

ship between us, and may it be increased by our well-wishers (7). Good is this bride, O Iksbaku, bestow fortune and thy favour on this girl (8). O ye Dhatri and other devas, make our two hearts unite into one (9). O ye bride, be thou of loving looks, unwidowed, protector of the household cattle, large-hearted, dignified, with long-lived children, favourably disposed to the observance of the five *Yajnas* and pleasing to all ; in short, be the source of good to us and to all two-footed and four-footed beings (11). O bride, may you live with patience in this your home, may you live here with relations in joy" (14).

In the Shatapathi Brahman, and Brihadaranyakopanishad, 8th chapter, occur the words, "He who wishes that he may have a daughter of great learning and long life &c."

Quotations can also be cited from the Govilgrhyasutras and Lattayansroutasutras and the commentaries thereon to verify the claims of women to learning and the knowledge of the Vedas, and independent occupations. The commentator explains the meaning of *स्त्रीविद्यवात्* (Katyayansrouta sutras I. 1. 7) as "the woman also can perform the *Agnihotra* rites without any restriction whatever equally with the Brahmanas who by these acts aim to attain heaven." From other sutras of the same authority and *bhashyas* thereon we learn that they could study the Vedas, could accept and give away things independently, could not perform acts of *dharma*, *artha* and *kama* independently of their husbands just as the latter could not do them without their co-operation without injury to the merit of the performances—thus showing that the right to all these was not the monopoly of one party only.

And further, if woman was to have no education, the contexts of the *Srutis*, *Smritis*, *Itihasas* and the *Puranas* bearing on the duties of woman, that she should do this and should not do that, have no sense at all. For

of what avail are these injunctions if those for whom they are meant should be deprived of the only means of *understanding* them? They were not meant, surely, to be repeated parrot-like as some of them are done now by both sexes. Those duties were by no means insignificant and menial, and the responsibilities light and easy, but a task and a discipline well becoming the head of a family. In the *Vatsayanasutras*, Chap. XXI, Adhi. 4, and in the *Jayamangala* commentary thereon those duties are enumerated, too long to be quoted here.

The names of Gârgi, Vâchaknavi, Badavâ, Prâchitheyi, Sulabhâ, Maitrayi enumerated in the line of the *Acharyas* or spiritual teachers in the *Grhyasutras* of Ashvalayana establish beyond doubt that there were female teachers of religion and learning in those ancient times. In the *Amarakosha*, II Kanda, *Manushyavarga*, we find the words *Upâdhyâya* and *Upâdhyâyi*—two distinct feminine inflexions of the masculine *Upâdhyâya* meaning female preceptors to whom others come to learn. In the *Stripratyaya* prakarana of the *Siddhiantakoumudi* it is clearly made out that the *Achâryâs* were female teachers who used to explain independently the holy texts to others. The above citations bear out fully that woman had not only the privilege to read and write but to teach and explain ; she could not only be a student but occupied the exalted position of the teacher ! (*To be continued*)

VIRAJANANDA

I should like to see the attempt made of training a number of Hindu women in this country for the purpose of employing them in India as teachers.....I am satisfied that, within a generation, their success would be so great that an imperative demand would arise for Hindu governesses throughout the nurseries of all Christendom. The Hindu woman, professionally trained as a teacher in Europe, would be an ideal governess for young English boys and girls.—*Sir George Birdwood.*

REVIEWS

SRI KRISHNA. A critical biography based on original sources. By *Dr. Jnanendra Nath Mitra*, with a preface by *Babu Harendra Nath Dutt*, M. A. B. L. Crown 8vo, 1900.*

No name is dearer to the Hindu heart—no name more sacred than 'Sri Krishna'. Nothing too has roused bitterer invectives against Hinduism than Sri Krishna. Human nature, unless wilfully distorted by prejudice brought on by carefully cultivated ignorance, is the same all the world over. Time is the only test of character. That which abides with undiminished lustre through the varying conceptions of ages, commanding the deepest veneration of countless generations, must have been founded on the ever-enduring basis of Truth. Ideas like these led some of our worthy countrymen to explore firsthand the original sources of Sri Krishna's life, and as the fruits of their labors we have got about half a dozen books (in English and Bengali)—all bringing out with varying degrees of success—the Divine Sri Krishna of ancient India. The influence of these works has been slowly at work—gradually transfiguring the naughty *Nani-chora* (Butter-stealer) of Briudavana to a mighty genius exhibiting to their highest perfection the noblest traits of human character as conceived by the Indian mind.

The work under review being the latest production on the subject contains all that appeared to the author to be sound, reasonable and authentic in the older books. Points of disagreement with them have also been stated and reasoned out. The historical value of the *Mahabharata*, the *Harivamsha* &c., has been discussed with abundance of quotations

from some of the greatest of Western authorities and the internal evidences supplied by the works themselves. Quite a death blow has been aimed at the vulgar conception of the *Rash Lila* and full five chapters have been devoted to its examination. As to the miracles attributed to Sri Krishna our author does not seek to construe them into plausible evidences of his Godhead but draws the attention of the reader to what constitutes real greatness in Sri Krishna. We may not agree with him in all his conclusions—and it is simply unreasonable to hope that there will ever be a consensus of opinion on a subject so diversely narrated and handled and so completely involved in the mysteries of dark antiquity, but we highly admire the method of rational historical criticism followed by the author throughout his work and consider it the only way of sifting out the fictitious stories from the original and authentic accounts of the *Puranas*. This learned, deep sympathetic and critical study of Sri Krishna will help the reader a great deal to see the right Sri Krishna as he was—the perfect ideal of Indian manhood incarnate, the embodiment of true heroism, love, non-attachment, self-denial and all that make of men living gods on earth.

The preface, a separate pamphlet of 42 pages by Babu Harendra Nath Dutt, furnishes interesting reading. A few conclusions of the author has been combated but there is general agreement. Of course, Harendra Babu writes from the orthodox viewpoint with a tinge of occultism in it.

In conclusion we cannot resist the temptation, of quoting the following words of Swami Vivekananda describing in his characteristic

*See advertisement on cover.

way the conditions which one must fulfill before one can hope to understand Sri Krishna :

"Forget first the love for gold, and name and fame, and for this little world of ours. Then, only then will you understand the love of the Gopis, too holy to be attempted without giving up everything, too sacred to be understood until the soul has become perfectly pure."

We hope to see the next edition of 'Sri Krishna' in better print, and moderately priced.

SIDDHANTASARA : By *Pandit Lingesh Vidyabhusan*, Karkoti, Dharwar, Bombay. Demy 8vo.

A brochure in Sanskrit of 18 pages. It contains a brief statement of the conclusions of the higher Hindu Philosophy on the nature of release and the final reality and allied problems, interspersed with apt and important quotations. We are always pleased to note the appearance of a new book in Sanskrit and this pamphlet seems to be a useful addition to our modern religio-philosophic literature.

SADHAN-SANGRAHA : Compiled by a *Bhumiha Brahman*, member of the

Theosophical Society. Roy. 8vo. 1900.*

It contains in chaste Hindi a chapter each on Dharma, Karma, Karmayoga, Abhyashayoga, Juanayoga, Bhaktiyoga, Guru and Shishya, and initiation in Rajayoga. The author has spared no pains in making the subjects helpful and easy of comprehension. The Srutis, Smritis and Puranas and sayings of saints are largely drawn upon to support and verify the text. The work is at once instructive and interesting. To all who are desirous of getting at the true significance of the Yogas we recommend the book. Considering the contents, the price is very moderate.

We have received with thanks from Messrs Swan Sonneschein & Co., Ltd., London; 'Kali the Mother,' by the Sister Nivedita (Miss Margaret E. Noble). Contents : Concerning Symbols. The Vision of Siva. Two saints of Kali. The Voice of the Mother. A Visit to Dakineshwar. An Intercession. The Story of Kali for a Western Baby. Kali the Mother.

We hope to review it in an early issue.

*See advertisement on cover.

NĀNĀ KATHĀ

ON Sunday the 28th of October last we lost another great friend of India—perhaps the most powerful force that ever existed in bringing East and West together on a common platform of the highest interests and deepest sympathies,—we mean Prof. Max Müller. The news did not come as a sudden shock, for it was known he had been ailing for a long time. The touching account of a Madras Brahman, making the priest of a temple offer prayers for the recovery of the

Professor, who he said "was virtually more than a Hindu, though a European by birth and in garb," to silence the priest's objections is still fresh in our memory. We also know the result of these prayers in the characteristically naïve words of the Professor himself :

"It is perfectly true that I was well after that prayer, and, what is more to be remarked—you may say it is mere coincidence if you will—after five mouths of miserable nausea there was a complete change in my constitution within twenty-four hours,

when the great German specialists had unanimously anticipated a fatal termination to my illness. I hear that these prayers are continued even now, week after week."

But nothing is permanent in this world; even the gods die.

The monumental works of this brilliant and prolific writer are of course his two editions of Rigveda—the first comprising six volumes published at varying intervals, between 1849 and 1874, at the cost of the Directors of the East India Coy., and the second comprising four volumes published in 1890—92, at the expense of the late lamented Maharaja of Vijaynagar, and the "Sacred Books of the East", the first volume of which appeared in 1879 and has since run over to fifty volumes. His "Six Systems of Indian Philosophy", and "Auld Lang Syne", were only published last year.

It is very sad to think that circumstances should have stood in the way of Max Müller's paying a visit to the land of his love, when he had no lack of desire to do so, as he himself has told us. Believers in the Law of Reincarnation as we are, it is hard for us to shake off the fancy from our minds that as the Professor showed strong signs of being an Indian Pandit in a German body and as he unquestionably nurtured in his heart a great attachment for the real Indian life which is still in India, back of the veneer of foreign culture, he will come to live in India as one of her own sons in his next incarnation.

IN inviting our subscribers and friends at the close of the fifth volume of PRABUDDHA BHARATA to renew their generous support which lies at the root of its success in spite of the drawbacks and difficulties unavoidable in printing and publishing it in the remote Himalayas (the PRABUDDHA BHARATA PRESS and OFFICE is situated on a height of 6,800 feet and is 70 miles distant from the nearest Railway Station) we are happy to inform them that arrangements have been completed to make

PRABUDDHA BHARATA for the coming year still more useful and acceptable to its wide circle of readers by adding several new features of interest to it. Of these two have been already introduced, the ever-sweet LEAVES FROM THE GOSPEL of SRI RAMAKRISHNA and the important study of the status of WOMAN IN ANCIENT INDIA. The appearance of serial stories illustrative of contemporary social and religious life regularly from the January number will mark a new departure in the progress of the journal, and it is hoped will meet with appreciation. Among the others one that must be mentioned is the review and record of the progress of what is known as the NEW THOUGHT movement in the West—a movement essentially the outcome of the contact of INDIAN SPIRITUAL THOUGHT with WESTERN SCIENCE, which will be published as regularly as possible. In short, the conductors of PRABUDDHA BHARATA who do not believe in stand-stillism will not fail to move onward with the times and try to make PRABUDDHA BHARATA what its name implies, if their friends continue to be what they have been, realising that the addition of every new name in its subscription list adds to the making of PRABUDDHA BHARATA a better magazine.

SINCE his last acknowledgment the Swami Kalyanananda has received with thanks the following subscriptions:—

| | Rs. As. |
|---------------------------------|-------------|
| Through the Mathi, Belur | ... 300 0 |
| „ Editor, Prabuddha Bharata | 200 0 |
| „ Babu N. Sarkar, Supdt., | |
| Acct. General's Office, Rangoon | ... 50 0 |
| | <hr/> |
| | Total 550 0 |

The Swami's special thanks are due to Babu N. Sarkar and his Bengali friends of Rangoon who have kindly contributed to the Orphanage fund. We are sorry that for want of space we cannot publish their names separately.